THE PACIFIC

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Pac. Theo Sem Reading Room

Hands Touched by the Master's Hands.

"My hands were filled with many things,
Which I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in His own.
And at His feet my treasures sweet,
Fell shattered one by one;
'I must have empty hands,' said He,
'Wherewith to work My works through thee.'

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth—
The Master came and touched my hands,
And crimson were His own.
And when amazed, on mine I gazed
Lo! every stain was gone.
'I must have cleansed hands,' said He,
'Wherewith to work My works through thee.'

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own,
And calm and still to do His will
They grew, the fever gone.
'I must have quiet hands,' said He,
'Wherewith to work My works through thee.'

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came and touched my hands,
The might was in His own,
But mine, since then, have powerless been,
Save His were laid thereon;
'And it is only thus,' said He,
'That I can work My works through thee.'"

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

RETURNING TO HIS NATIVE LAND

Friday of last week there embarked from San Francisco for Canton, China, a young man who gives promise of great usefulness in the land of his nativity. To hear his farewell remarks at the meeting of the Woman's Board of Missions for the Pacific, in the First Congregational Church of Oakland, last week, was well worth attendance thereat. We refer to Mr. Fong Sec who has gone to take a position as teacher in a government school in Canton. He stated with tremor in his voice that twenty-four years ago as a lad he had come to this country a raw heathen; had come as all his countrymen had come,—to make money; but that after a while he had been brought under Christian influences, and that he could in no adequate manner express his gratitude for what had thereby been wrought out in him. As he developed under those influences, he said that he realized that civilization and Christianity go hand in hand, and there came to him a desire to get the best this country offered and then to go back to China to impart it to his people. For several years he was a salvation army worker; he says that he was happy in that work, but became impressed with the thought that he must strive for more of an education if ever it were to be given to him to give to his people the best things in life. Accordingly he entered the educational pathway and realized as he went along that there were always willing hands to help those who try to help themselves. Five years were spent in Pomona College, four years in the preparatory department and one as a freshman; then came three years in the University of California, from which he graduated in 1905. This was followed by a year of postgraduate study at Columbia, in New York City, and now Fong Sec is out on the waters of the Pacific on his way to what seems a career of great usefulness among his people in China. He goes at a most opportune time; and he goes too with what he desired to carry with him when he should go, with the best things for his people that our people can give to them—Christianity, and a disciplined mind to help to its impartation as he shall go about his work in the government school to which he has been called.

It is not surprising that he said, as he looked back over the past and forward into the future, that it was "with sweet sadness" that he bade farewell; that it was hard to say goodbye, and yet that he was glad to go.

As we listened to the farewell remarks of this educated young Chinese, a fine specimen of Christian manhood as he stood before us, we thought of the time in the future when his life and the lives of other devoted consecrated persons among them shall have worked out to some extent their beneficent influences.

It is said that the favorite story, for many years, of Henry Barnard, to whom, as well as to Horace Mann, this country is greatly indebted for its public school system, was of a little New England school where a woodchopper's son won the first prize and the son of the president of the United States the second.

Now that China is in the next few decades to have carried to her, as never before, the best things in our civilization, future generations in our land will have to look well to their laurels. The time may come when China, like the woodchopper's son, will win first prize.

It has been said recently by high authority that China has made more progress during the last five years than any other nation on earth. Be this as it may, we all well know that that course is being taken now which will push her rapidly ahead in the future. One who has made a study of the Oriental peoples wrote from Shanghia a few weeks ago: "China is today where Japan was thirty years ago. And if Americans and foreigners respond to one of the greatest opportunities which ever confronted them and guide this empire into modern liberty, modern education and modern inventions, 437,000,000 human beings may come under western civilization within a generation."

It is significant that Yuan Shi Kai, the leading viceroy of the Chinese empire, has established more than 5000 primary and secondary schools in the Chili province in order that the young people may be prepared for the new government courses.

Here and there all over the empire, primary, secondary and higher schools have been organized; degrees are received now only through such schools; and the educational system which China has had for twelve hundred years passed away in this opening decade of the twentieth century.

A further indication of what may be expected in the near future in China is found in the fact that the number of Chinese studying in Japan has increased from 5,000 in 1904 to 15,000 in 1906.

More significant still is the fact that the great viceroy, Yuan Shi Kai, has ordered that the Bible be taught along with the Confucian classics among the sixty million people over whom he rules. It is reported that he saw that the western nations had some power which the Chinese did not have; that he felt confident that this was not due to any superiority of Westerners over Chinese; that it must be in the possession of certain teachings which the Chinese had not mastered, and finally that those teachings must be those of the Bible. Accordingly the elevation of that book at least to a place alongside of, if not above, the teachings of Confucius.

Highly significant also that recent imperial decree ordering the observance of the Christian Sabbath as a day of rest in all the official yamens of the empire. Significant, too, that the imperial commissioners sent to this and other countries recently were instructed to be on the lookout for a religion which might be made the religion of the empire. Already in different parts of the empire the custom as to dates now is "In the year of Jesus, 1906, and the 33rd year of Kwang Hsu."

Of importance also in showing the great change which has come over China, and the greater changes soon to come, is the suggestion of a prominent writer in a newspaper in Peking—by a man who is a Buddhist—for the establishment in a national way of "the Jesus Church in China." He gives it as his observation that all important reform movements center about some man or a group of men, and that always these reformers are imbued with some form of "the Jesus religion."

It is not surprising that Mr. Fong Sec goes back to China with the conviction that a great and influential future is opening up for his people and pleased with the thought that he is to help shape that future. Before departing he took occasion to thank the Editor of The Pacific for the stand the paper has taken for humane and just treatment of the Chinese. Our study of the Chinese people brought us to the conclusion several years ago that the possibilities in that race were not adequately estimated by the majority of the people on the Pacific coast, and that the retribution of a righteous and just God would fall sooner or later on our people if we should go on in the course of treatment mapped out by the prejudiced and shortsighted. During the last few years there has been a change here for the better; but we must go on from better to best or we will in a very few years face a crisis in our history. It is as Dr. Arthur Smith has said, very few people in America realize the great changes which have taken place latterly in China. It is not to be a new empire in the future; it is already a new empire. But it will be mightier in the future, and will exercise a great influence in the world as the centuries roll on.

Blessed all they who on our shores have builded their lives into the life of Fong Sec who breaks away now from the pleasures of life in our cultured literary circles, and goes to make his life count henceforth for the uplifting of his people!

HOURS OF INSPIRATION.

The editor of The Pacific had not for several years, until Wednesday of last week, had the privilege of attending a meeting of the Woman's Board of Missions for the Pacific or one of the Woman's Home Missionary Union of this part of the coast. It was a great pleasure to spend a few hours at the union meeting in Oakland last week. There was a glimpse thus, in this representative body, of the army of devoted women who are holding aloft the banner of the Cross all along our coast; and so some inspiration for the work which keeps an editor so constantly at his desk.

We all need the help and encouragement and inspiration which come from such meetings. The Hon. Benjamin Harrison, former President of the United States, said on the platform of the Ecumenical Missionary Conference in New York: "The Bible does not draw its illustrations wholly from the home or the field, but uses also the strenuous things of life—the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons under one great leader, to execute a single battle plan. Once in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault The extended line, the reserve were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah, a long, narrow natural meadow, and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade and regimental colors appeared, and associated with each was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step."

And President Harrison concluded by saying that what that savannah was to that army the missionary convention would be to the church.

Such meetings as the one in Oakland give much encouragement and cheer. They who are privileged to attend, go back to the work at home with more of a realization that they are a part of a grand army moving ever forward for the conquest of the world. Alone their work may seem small and unimportant. As one of the parts of a grand whole it partakes of the high importance of the best that may be achieved.

A SPLENDID WORD FOR MISSIONS FROM ONE WHO KNOWS WHEREOF HE WRITES.

A splendid word for missions appears in the article entitled "The Missionary Enterprise in China," by the Hon. Chester Holcombe in the last number of the Atlantic Monthly. Mr. Holcombe spent many years in China in the United States government service, and is well qualified to write intelligently upon the subject. He shows that the missionaries have passed considerably beyond the narrow limit of favor obtainable by other aliens, and that this has come about not through any exception asked for or secured for them by their governments but has ben gained slowly "by the exercise of patience, tact and discretion upon the part of the missionaries themselves under the open eyes and with the tacit though unspoken consent of the Imperial authorities."

Among the statements showing the attitude toward missions and missionaries is this: "Large donations to mission hospitals and schools from official or wealthy Chinese, a great and rapidly increasing demand for Christian literature and educational works, special and unsolicited courtesy and assistance shown to missionaries; all these indicate that the day of Chinese opposition to missionary work among them has passed, and that whatever may be the opinion of foreigners either resident in China or in their native lands, China itself, as represented by the leaders of thought and public opinion in it, has recognized and accepted the missionary enterprise as one of the most important and useful factors in the creation and development of new life in that ancient and unique empire."

Mr. Holcombe states that when arrangements were being made for the Chinese commissioners, who were in this country not long ago, to visit Boston, one of the first places selected by them was the offices of the American Board of Commissioners for Foreign Mis-

sions, and that again and again while there, though neither of the commissioners was a convert to Christianity, they said "We know who are our friends."

This article by Mr. Holcombe, which all our secular papers ought to profit by, concludes with this declaration: "The manufacturing and commercial interests in the United States, even though indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all missionary effort in China for the sake of the large increase in trade which results from such effort."

It is worthy of note that in the judgment of Mr. Holcombe, American missionaries stand highest in the regard of the Chinese. We quote a paragraph showing how our missionaries stand in comparison with other foreigners or aliens in general:

"In many years of intimate official and friendly intercourse with all classes of Chinese in every part of the empire, the writer has never heard even one complaint of or objection to the presence of American missionaries in China, or to the character of their work. He has heard himself and all other foreigners of every nationality and calling cursed in most violent terms for having fastened the opium horror upon the Chinese race, and the suggestion made in a paroxysm of anger and hate by some human wreck wrought by the drug, that foreigners would do well to take away that awful curse before they had the impudence to talk to the Chinese about their Jesus.' But, aside from crazed and mistaken denunciation, no Chinaman within his hearing has had anything but pleasant words to speak regarding the missionary enterprise as conducted by Americans in his land."

Who will be the next superficial globe-trotter or ignorant daily newspaper editor or writer to tell us that the Chinese are hostile to Christian missions?

PERPLEXING CONDITIONS RELIGIOUSLY AND A REMEDY THEREFOR.

It is not surprising that young men hesitate nowadays about devoting themselves to the work of the ministry. All the disagreeable and discouraging features of the work are set before them from day to day in the columns of the daily papers as the unfavorable experiences of men now engaged in the work are chronicled from time to time.

One of the latest is that of the Rev. E. B. Chase, pastor of the Congregational church at Austin, Illinois, a suburb of Chicago. Dr. Chase was asked to resign because he is sixty years old and the church felt that it needed more of a hustler than he has shown himself to be, although he has received into his little church of 214 members 190 persons during his pastorate of five years and has led in the building of a house of worship well adapted to the needs of the church and community. One of the trustees says: "It is not that Dr. Chase is not a good preacher, for he is that. His sermons are scholarly and well delivered. But the building of the church has been a dreadful drain on our pocket books. Most of the members work in the city; they are salaried men, and we feel that some one must come forward who can get subscriptions from outside sources. Dr. Chase cannot do this. He is a student and of a retiring disposition, while we need a sort of canvassing agent, a man with the persistence of a book or life insurance agent."

Dr. Chase has averaged six hundred calls a year during his pastorate in Austin, but a member of the church says that a man is needed who can make from thirty to forty calls a day and who "can make things boil."

The pastor himself said to a Chicago reporter: "I am sorry to leave Austin where we have made so many friends, and where every one has been so kind to us. They are the best people in the world, and I haven't one word to say against them, as I am convinced that they are guided by what they believe to be for the best interests of the church."

Other pastors are saying concerning the application of the Osler theory to this minister: Un-Christian! Ridiculous! Brutal! The action of the church has been carried by press dispatches all over the country, and there has been much unfavorable comment. It has led the Chicago Tribune to put forth an able and dignified editorial on the subject of "The Modern Preacher's Task," in which it is said: "Fluency of expression, power in prayer, sincerity of life no longer complete the equipment of one who is to hold a place as pastor of a growing church. And when the demands upon the modern minister are all considered, it is not surprising that the profession no longer draws from each community those who seem most likely in point of attainment."

The Tribune goes on to say that the modern congregation must have an up-to-date building, as fully attractive as any other in the community, its fine organ and singers; and that the pastor must also be a social leader, etc.: "And then to make it all the worse, the present day congregation is exceedingly hard to please. The instruction once given through the pulpit alone is now afforded by a thousand media. The increased circulation of the daily papers; the development of widely read religious and semi-weekly religious weeklies, the multiplication of philanthropic, charitable, social and educational activities, the increase in the number of topics upon which the modern minister must keep informed—all combine with the money raising requirements and the social duties to make the minister's life a strenuous one, with plenty of criticism and with retirement threatening when the step falters in the least."

They who consider the experience of this Chicago pastor with reference to the general problem of the ministry should remember that he says that he is convinced that the people have done what they felt would be best for the church. The building of their new edifice had not only made heavy demands on their pocket books but it had left them as a church with a burden of debt. Something had to be done which neither the members nor the pastor seemingly could do. Therefore such action on the part of the church as has subjected it to wide-spread criticism.

This, however, is but one of many cases. We expect them to increase rather than decrease. Church and minister are the victims of a method in religious work which could not be adopted today in any other line of work with any success at all. It will grow less and less successful in this work; finally conditions will become so unbearable and effort so fruitless that changes will be brought about. What is needed is such a thorough Christian cooperation on the part of churches and the professed followers of Christ that churches will not need to make the heavy unreasonable demands of their pastors that are now being made by so many. It is through church union, federation

and cooperation that these and other perplexing church problems will be solved.

We hope to have time to write and space to present next week an editorial showing that the work of the Christian ministry is a work which should appeal strongly to our young men despite the many difficulties and discouragements which beset the way.

THE PACIFIC COAST IN BRIEF.

The attendance of the people of all ages is asked at the inter denominational missionary meeting to be held in Oakland, October 15-18. One young man who is leading in this work says to those of more years, "The young people have the enthusiasm, they need the spiritual balance of your presence and your prayers." Tuesday of all that week will be devoted to home missions, Wednesday to foreign, and on Thursday there will be a missionary conference. On Monday evening, October the 15th the Rev. Charles R. Brown will give an address on "The Haystack Prayer Meeeting."

Speaking on the subject "From Victory to Victory,"at the Woman's Missionary meeting in Oakland last week, the Rev. W. H. Hopkins showed in a forceible manner that victory always brings responsibility, that one victory calls for another. Whenever the church pushes out into a dark and needy region and plants the Cross, there can be no halting with that; the call is then for a movement ever forward. The thought was applied to our achievements in raising nearly a million dollars for foreign missions. The call is to go higher; so also is the responsibility.

An eastern paper states that physicians hereabouts say that the earthquake and the fire have taken at least ten years from the lives of a majority of the people of San Francisco. Mention is made of a young woman who was rescued from the top story of a tall building from a room the door of which had been jammed so that she could not open it, and whose hair had turned white in the few minutes she was a prisoner in the room. Great as was the strain on people at the time of the disaster, the greater has come in the work to get themselves reestablishd. No one ever thought that the struggle would be what it has been.

The Rev. Sherlock Bristol, a pioneer preacher widely known and highly esteemed from the Atlantic to the Pacific, passed from the earthly to the heavenly life from his home near Ventura on Wednesday of this week, having reached the age of 91. His was a long and useful life. For many years he had lived a retired life on his farm near Ventura; but no one among us had a greater interest in the world-wide affairs of the church kingdom than "Father Bristol." When such men have passed from us it is not easy to fill the places they have filled. "Father Bristol" was able to attend the Pacific Coast Congress in Los Angeles last May and to give words of cheer thereat.

At a meeting of the Woman's Missionary Societies in Oakland last week, Dr. Mary Ritter, of Berkeley, who returned recently from a trip to Japan, made a forcible plea for the higher education of the young women of Japan, that they may be leaders among their people. She said that widely in Japan is being asked the question, "How can we make our students good as well as wise?" and that today is a day of golden opportunity for Christianity in that country. Dr. Holbrook, for many years engaged in mission work in Japan, stated that there was a wide open door for the Christian religion in that land at present. Many are saying: "We are getting our education of you; we beg of you to send us your religion."

The churches of the Pacific coast have done themselves credit in that they have put this district on the million dollar line for foreign missions. But it remains yet for them to see to it that the home missionary work does not suffer because of this more generous giving to the foreign work than heretofore. In an address at the Oakland missionary meeting last week the Rev. C. R. Brown stated that some churches had turned their usual home missionary offering into one for the foreign field. The Rev. H. M. Tenney, the American Board Secretary for the coast, remarked that if they had knowledge of any such case the money would be turned back, and an earnest exhortation was made by him as well as by Mr. Brown for a rallying now in the interests of the home work.

An effort is beig made in Portland to raise $350,000 for a Y. M. C. A. building. W. H. Ladd has offered $50,000 from the Ladd estate provided the entire amount be raised by the 6th of October. A large number of persons are at work and there is fair promise that the effort will be successful. People everywhere see in the Y. M. C. A. a highly beneficent institution and are inclined to give to it more generously than to many other good agencies. San Francisco is to be congratulated that work will begin soon on a $500,000 building on the old Y. M. C. A. location on Ellis and Mason. Having an office in the old building for nine years gave the present writer a fine opportunity to see the splendid working for good of the San Francisco Association. An excellent work is being done in Portland, and we hope to hear soon that the money needed for a new building has been pledged and the Association there be placed where it can do what its devoted secretaries would like to do for the young men of that rapidly growing city.

In Southern Idaho where there was only two years ago an uninhabited sage brush plain there will be ere long one of the most densely populated agricultural regions of the United States. The Government by means of a great dam fifty feet high has been raising the Snake River at a certain point to such a level as will make it possible to carry the water out through hundreds of miles of laterals to a great canal for the irrigation of 130,000 acres of land. At once upon the initiation of this great enterprise settlers flocked in and filed on the land which was offered in tracts of 40 and 80 acres, and in a short time the desert will blossom as the rose. Several fine town sites were laid out, and in a few years no doubt a city of considerable size and influence will be found to have sprung into existence. Here we have an illustration of what the Government can do for the people—and in a more satisfactory manner to all concerned than private parties could do it. In that region in Southern Idaho there will in a few years be perhaps the most well-to-do lot of agriculturists anywhere in the

United States. No one person is getting immensely rich out of that great sage brush plain, but thousands of persons will be placed in comfortable circumstances in life.

The Rev. Dr. E. P. Hill, pastor of the First Presbyterian Church of Portland for many years, has taken departure for Chicago where he is to occupy the chair of Homiletics and Applied Christianity in McCormick Theological Seminary. The Portland Ministerial Association gave him a farewell reception last week at which words of high appreciation of Dr. Hill were spoken by Dr. House, the pastor of the First Congregational Church, and by many others. Dr. Hill said there that the time had come when some one from the West should go back to the Eastern seminaries to explain some things to the young men that they otherwise would not know; that they needed there more of the Western spirit. The Oregonian, under the caption of "A Final Word," gives Dr. Hill a parting shot, saying in an editorial that he assailed the paper shortly after his arrival in Portland and that "after a time his assaults became most venomous and malevolent," that "he arrayed the paper and its proprietors on the side of the most vicious elements despite their record of more than fifty years in the community." This parting fling was drawn out doubtless by Dr. Hill's statement at the farewell reception that during his pastorate in Portland there had been scarcely a kind or pleasant word in the newspapers concerning him. The Oregonian said in conclusion: "Dr. Hill has aggressiveness and talents which will win for him admirers wherever he may go." It also expressed the conviction that he would be more tolerant and would not be so ready "to arraign as sons of perdition and immoral wretches those who do not accept his postulates." The Pacific has not followed closely the controversies between Dr. Hill and The Oregonian. But we recall the fact that when a few months ago The Oregonian raised the cry "Dr. Hill must go," the pastor of the First Congregational Church led his people one Sunday in a hearty and unanimous endorsement of his brother pastor. The Oregonian has always been rather imperious. Perhaps Dr. Hill was inclined that way somewhat. It is to be hoped that both the paper and the preacher have learned now to weigh their utterances more carefully. Such warfare between a great paper and the pastor of an influential church it is not pleasant for any community to have. The Oregonian is of opinion that Dr. Hill will in his new field be more tolerant and kinder. We are of opinion that the Oregonian has had its lesson and will amend its ways somewhat also.

THE PACIFIC COAST AND THE MILLION DOLLAR MOVEMENT.

In the effort of the American Board to raise a million dollars this year for foreign missions the Pacific coast district has acquitted itself well. Taking the coast as a whole there has been a gain of thirty-seven per cent over the returns for the preceding year. This must be regarded as excellent when is taken into consideration the fact that this was added to a gain of ninety-three per cent during the three previous years. Washington increased her offerings from all sources over last year one hundred and thirty-three per cent, and reached an average of $1.14 per resident member. Southern California made a gain of one hundred and twenty-four per cent and reached an average of $1.67 per resident member. In Northern California the average per resident member was $1.28. The percentage of gain in Northern California was not so great because of the fact that last year there was an exceptionally large gift, one of $5,000. Then, too, the earthquake and fire operated in keeping down the contributions from this part of the state. The whole amount contributed by the churches of the Pacific coast district was $42,690.28. This includes $2,872.25 from Hawaii. The Northern California contributions were $13,920.02; Southern, $14,725.73; Washington, $9,090.27; Oregon, $1,403.78; Idaho, $82.61; Utah, $103.85; Arizona, $382.17; Nevada, $24.60; New Mexico, $55.

Exclusive of Hawaii, which contributed through this district for the first time this year the total contributions were $39,818.03, as against $30,358.65 the previous year, the gain being $10,786.58.

Of this amount $9,459.40 were contributed through the Woman's Board of Missions for the Pacific.

The figures for Southern California will in all probability show more satisfactorily to most minds the gain in that part of the state than will the percentage which has been given already. For 1905 the amount was $6,580.27. For 1906 it was $14,725.73—a gain of $8,144.96.

The next largest gain was in Washington, where the contributions for 1905 were $3,907.03. For 1906 they were $9,090.27—a gain of $5,183.24.

Oregon showed an advance from $1222.13 in 1905 to $1403.78 in 1906—a gain of $241.65.

The gain in Northern California was only $330.54; the figures for 1905 being $13,589.48; for 1906, $13,920.02. But the sum for 1905, as already stated, included an exceptional gift of $5,000.

In Utah there was a loss of $152.31 the figures being $256.16 for 1905, and only $103.85 for 1906.

There was a loss in Idaho of $46.22—a drop from $126.33 in 1905 to $82.61 in 1906.

In Arizona the gain was $82.12, there being contributed in 1905 $270.05, and in 1906 $382.17.

All in all the churches of the Pacific coast have done well. If throughout the country there had been reached so high a percentage of gain the receipts of the Board would have gone considerably beyond a million dollars.

THE RELIGIOUS WORLD.

In a recent address in England General Booth said that some people were anxious to know what would become of the Salvation Army after his death; and he stated that all arrangements had been made, legal and otherwise, all that human ingenuity could devise, so that when the announcement went around the world that General Booth is dead there would ring out at once the words, "Long live the General!" for another would immediately step into his place. General Booth remarked not long ago, seeing that some other religious bodies were following some of the Salvation Army methods, that when other preachers took to motoring he should try ballooning.

The American Missionary Association has arranged a fine program for its sixtieth annual meeting which will be held in Oberlin, Ohio, October 23 to 25. Among the addresses will be two by prominent colored men. One will be on the subject "What the

Negro Has Done for Himself;" the other on "What the Negro Has done with Himself." One of the speakers, Richard Wright, professor in Howard University and pastor of a Congregational Church in Washington, D. C., when a boy said to General Howard to tell the boys and girls of the North "We is risin,' all risin' together." Herein is a truth which the American people should not forget; indissolubly linked together are the destinies of the black people and the white people in this country. Together we shall either rise or fall.

The American Board meeting this year at North Adams, Massachusetts, celebrates the 100th anniversary of the Haystack Prayer Meeting out of which sprang the foreign missionary work which has been the glory of the nineteenth century. It is appropriate thatdenominations other than Congregational should have part in that celebration. And the program has been arranged accordingly. Among the addresses will be one by the Rev. Dr. Edward Judson, of the Baptist denomination, on "The Achievements of One Hundred Years." And the Rev. Dr. Brown, one of the secretaries of the Presbyterian Board of Foreign Missions, will speak on "The Work of Missions During the Next One Hundred Years." "The Appeal of the Haystack to the Churches of Today," will be the subject of an address by the Rev. Dr. H. E. Cobb of the Reformed Church. President King of Oberlin College will speak on "The Changes of One Hundred Years in Missionary Theory and Practice." John R. Mott, of the Student Volunteer Movement, on "The Vision of the Haystack Band Realized by the Students of this Generation;" and the Rev. Dr. Harlan P. Beach on "The Missionary Challenge to the Students of this Generation." All this with the addresses by missionaries and the reports from the various departments will furnish much inspiration to all who shall have the privilege of attending the meeting. It is to be hoped that it will be the starting point of a movement which will bring to the American Board more than a million dollars for missions during the year 1907.

"Methodist Union" in England, it is thought, has been advanced somewhat by the action of the Wesleyan Conference at Nottingham a few weeks ago. The decision was to invite the other Methodist churches to a united convention for united devotion, and with a view to mutual counsel and concerted action in regard to the spiritual and social tasks which are laid upon Methodism, excluding all questions of polity and of party politics. Such convention to be held in 1908. The convention is to be composed of 800 delegates drawn from the various Methodist communions in proportionate representation. An English correspondent writes: "This bodes well. If Methodist Union is ever to be realized it must be prefaced and prepared for by much fraternal fellowship. Friendly discussion will create the desired atmosphere. Difficulties will be smoothed if not entirely obliteratd." In addition to the Wesleyan Methodist Church of England there are, the Methodist New Connection, the Primitive Methodists, the Independent Methodists, the Bible Christian Methodists and the United Free Church Methodists. All are secessions from the Wesleyan Church. It was said of one of the smaller bodies recently that practically the only difference between it and the original body is that its members receive the eucharist elements in a sitting posture.

It has been said by Wesleyan Methodists in England that their constitution has in it three ecclesiastical elements—Anglicanism, Presbyterianism and Congregationalism. Writing concerning action taken at the conference last month at Nottingham, the Rev. Dinsdale Young says: "Hitherto the latter element has been only faintly or comparatively faintly discernible. Now it is likely to come into play. Our church members will be directly represented in our chief local church courts. I believe this to be wholly salutary. It is a step in the right direction. Wesleyan Methodism will welcome it. Vox populi will be heard more distinctly. And not the least of the benefits to be anticipated from this new departure will be,that henceforth church membership will be invested with a greater utility and dignity than before. And all that puts gravity and honor upon church membership is to be gratefully hailed in these days." What is known as the "Leaders Meeting" is one of the principal local governing bodies in the Wesleyan Church in England. It is this body that is largely responsible for the management of each individual church. The congregation has never been directly represented in that body. This is to be so enlarged as to give the congregation direct representation therein. The plan goes now from the conference of the synods which are to be held in May. It is predicted that the synods will in the main favor it and that it will become a valuable addition to the administrative forces of Wesleyan Methodism. Gradually are the principles for which Congregationalists have long stood leavening all religious denominations; and for the good of man and the glory of God.

REPORT OF THE COMBINED ANNUAL MEETINGS OF THE W. B. M. P. AND W. H. M. U.

Owing to the difficulty in travelling and the changed conditions of living since the calamity, it was thought best to combine these two meetings, and accordingly they convened on Wednesday, Sept. 19 at the First Congregational Church, Oakland.

The president of the Home Missionary Union, Mrs. F. B. Perkins, and Mrs. H. E. Jewett of the W. B. M. P., presided together; the president of the W. B. M. P. is in the East and will attend the Haystack Meeting.

At 10:45 the meeting was called to order and Mrs. Jewett read from Mark6; Christ feeding the multitude, drawing from it the lesson that if we will give in faith, Christ will make it sufficient. "Hail to the brightness of Zion's glad morning" and a prayer followed.

The Annual Meeting of the Woman's Board of Missions or the Pacific was called, and the report of the nominating committee read: it was voted that this be accepted and it was moved and seconded and duly carried that the secretary cast the vote: this was done and the following Board of Directors elected: Miss Laura N. Richards, Mrs. J. K. McLean, Mrs. H. E. Jewett, Mrs. G. C. Adams, Mrs. C. R. Brown, Mrs. C. W. Farnam, Mrs. W. J. Wilcox(Mss M. C. McClees, Mrs. S. F. Bufford, Mrs. M. H. Wagner, Mrs. E. L. Walz, Rev. H. M. Tenney, Auditor. The nominating committee consisted of Mrs. Dodge and Mrs. Addison.

The reports of the recording secretaries of both Boards followed and were accepted: they gave acounts of the notable visitors and interesting notes of

what was said Mrs. W. J. Wilcox, as Home Secretary, told of 195 letters sent to the auxiliaries, and gave short reports from many places; she also read the report of Supt. of Traveling Library, Mrs. Elder. Two libraries are now in use, and it is hoped many societies will desire them. A letter from Mrs. E. S. Williams introduced a charming young lady, Miss Edith Parsons, as her assistant, who began her duties by reading Mrs. Williams' report as corresponding secretary of the H. M. U. Another young lady, Miss Edwards was introduced as superintendant of the Cradle Roll.

Mrs. Jewett asked if any representatives of the Branches were present, and Mrs. Parker spoke for the Oregon Branch, which has more than met its pledge; their Annual Rally was held in June, in Portland. Mrs. Merritt represented the Washington Branch, and expressed her pleasure in being present, and Mrs. Hale of Redlands brought cordial greetings from the Branch of Southern California. Mrs. C. S. Nash, Box Supt. of W. H. M. U., said that value of boxes was $736.40, contributed by twelve societies and one Sunday-school class. The work came to a stand-still since the earthquake, but it was hoped it could go on.

Owing to the severe illness of Mrs. S. M. Farnham, one of the foreign secretaries of W. B. M. P., she was unable to be present, but her able report was read by Mrs. Henry Wetherbee, who brought a message of love and greeting from Mrs. Farnham. In pain and suffering she had written her review of the year, which covered the missions of Micronesia, Japan, China, and European Turkey; this will be published.

Mrs. Edwards of San Jose, offered the following resolution, which was unanimously adopted:

Resolved: That we send to Mrs. Farnham an expression of our great appreciation of the most interesting report we have received this morning—prepared in the midst of so much suffering—and our loving sympathy in her long and painful illness, and our prayerful wish that she may soon be restored to comfort and health. Mrs. Farnham requested that Mrs. Mowbray be appointed her assistant, and this was acordingly voted.

Regrets were received from Mrs. O'Brian, for her inability to aatend the meeting.

Mrs. Lucas read the report of the Treasurer of the W. H. M. U. This covered the same territory as the report of the Treasurer of theW. B. M. P.. The total receipts were $8, 376.50, contributed as follows: Northern California, $1,990; Oregon, $1,250; Washington, $600; Utah, $200; Southern Caloifornia, $4,336.

Mrs. Perkins made a formal call to order of the Woman's Home Missionary Union, and election of Directors took place as follows: Mrs. F. B. Perkins, Mrs. G. C. Adams, Mrs. C. R. Brown, Mrs. I. C. Meserve, Mrs. Wm. Rader, Mrs. O. W. Lucas, Mrs. J. M. Haven, Mrs. E. S. Williams, Mrs. W. W. Ferrier, Mrs. L. M. Eckley.

The President W. B. M. P. requested Dr. Holbrook and Mrs. Gouldy to rise so that all might know them. This close a long and busy morning and Mrs. Brock's invitation to lunch was gladly welcomed, for it is not only a time of bodily refreshment, but every one meets friends old and near, with much pleasure.

At 1:30 p. m. Mr. Fong Foo Sec told us something of his twenty-four years spent in America, and his change from a heathen to a Christian. He could never thank God enough for years he spent in the Mission in Sacramento. He desires to get the best this country can offer then go home to China and do some good in his native land.

The hymn, "Go Labor On," was sung and Mrs. Perkins narrated a touching legend of the King's messengers, who carried gifts from different ones to the Great King, ouly those marked with the cross were accepted.

After prayer, Mrs R. C. Brooks gave a loving tribute to the loyal work of Miss Maude Piper, who had charge of the Cradle Roll of the H. M. U. for six years, four of these she combined with W. B. M. P. in the same work. She was called to her reward in August. By motion of Mrs. Lucas, it was voted that the sympathy of both societies be expressed to her family and friends.

The offering was taken, to be divided equally. Miss M. C. McClees, presented her annual report as treasurer of W. B. M. P. Total receipts to Sept. 1, 1906, $8787,30. From Northern California, $3012,40; from Southern California, $3164; from Washington, $669,30; from Oregon, $550; from Utah, $32.50. General, $351.10, special, gifts, $1008.

Mrs. Wilcox reported for committee on kindergarten for Foochow: Ttotal receipts, $3774. 77; on hand $774.77. Addresses followed from Dr. Ritter, Dr. Holbrook, Rev. C. R. Brown, Rev. Wm. Hopkins and Rev. H. M. Tenney.

Dr. Ritter has been visiting Miss Denton, and brought greetings and love from her. There are schools everywhere in Japan—250,000 girls studying. Miss Denton has desired a travelling missionary, who would visit the graduates of the schools and colleges

Mr. Brown greeted the two Boards to a missionary church. No time has been more necessary to join forces. As the effort to reach a million for foreign missions is made, advance all along the line, and raise a million for home missions. The ministers must not be allowed to suffer. We have all nations and tongues here in California.

Dr. Mary Holbrook, (15 years at Kobe College) continued the strain of Dr. Ritter, saying there were five million school children in Japan. The attention of the whole nation is turned to ethical education. How shall we make students good as well as learned. Mr. Hopkins spoke only of one aspect of a great subject: Victory is the essential thing; somewhere and somehow, besides outfit and struggle, victory is needed. One victory always calls for another, and makes the other easier. Let us have deep and unshaken confidence that He shall move from victory to victory.

Mr. Tenney said more than enough had been raised on this coast for our share of foreign work; there had been a gain of thirty-seven per cent.

The benediction was pronounced by Rev. Mr. Tenney and the meeting adjourned.

Virginia Bufford.

SACRAMENTO VALLEY ASSOCIATION.

As the Sacramento Valley Association held no meeting last spring there will be a meeting held in connection with that of the State Association at San Jose, at the close of the afternoon session on Wednesday, October 3rd.

Applications for membership or transfers, or any other business may be brought before that meeting. There will also be the election of a Registrar.

G. H. DeKay, Registrar.

Among the Churches.

Clayton.—Three were received on confession of faith at the September communion.

Avalon.—An interesting patriotic service, commemorative of the Scrooby Tercentenary, was held on Sept. 9th.

Berkeley, Park.—At the last communion service 58 persons were welcomed into the fellowship of this church, 42 on confession and 15 by letter. Fourteen were baptized.

...**Grass Valley.**—At a meeting held Sunday evening a unanimous call was extended to the Rev. R. K. Ham to the pastorate of this church. Mr. Ham had been supplying the pulpit for several Sundays. The call has been accepted.

Berkeley, First.—The reports at the recent annual meeting showed that the total current expenses for the year ending September 4th, 1906, were $5,747.11. The total disbursements were $8,,626.36. This includes benevolences to the amount of $871.65.

San Francisco, Plymouth.—The house of worship has been put in fine order by an expenditure of about $1,700, and Plymouth faces hopefully the work of the future. The Sunday-school at Excelsior, about a mile from Ocean View, which is under the care of this church is in a flourishing condition, having an attendance now of seventy scholars.

Fruitvale.—The corner lot next to the church building has been bought so as to provide for the enlargement which the needs of the work will make necessary ere long. Mrs. Agard generously sold the lot to the church for the price she had offered to sell it for some time ago although at the time of sale it would have brought about $350 more.

MEETING OF MINISTERS.

The meeting of the Congregational ministers of San Francisco and vicinity will be addressed next Monday by the Rev. W. A. Rice of New York, secretary of the Congregational Ministerial Relief Society. The meeting will be at Pacific Seminary in Berkeley.

One week from next Monday the meeting will be held in Plymouth Church, San Francisco.

At the close of the meeting in Plymouth Church the annual meeting of the California Ministerial Relief Society will be held.

At the meeting of the ministers on Monday of this week the Rev. B. M. Palmer of Fruitvale brought a scholarly paper on the subject of "Jesus' use of Water Baptism."

A GENEROUS GIFT TO PACIFIC SEMINARY.

The loss which the Seminary received through the partial destruction of the building on Thirteenth St. in Oakland, occcupied by Smith Brothers, the stationers, has been met by the gift of fifteen thousand dollars from Mrs. Frederick Billings of New York City. Mrs. Billings founded the chair in New Testament instruction in memory of Mr. Billings. The gift is most timely and encouraging and enables the Seminary to meet what would else have been a serious drain upon its income. J. W. B.

THE SOUTHERN ASSOCIATION.

The General Association of Congregational Ministers and Churches of Southern California will be held at Claremont October 8-11.

THE NORTHERN ASSOCIATION.

There ought to be a large attendance at the meeting of the Northern California Association at San Jose next week. A fine program has been arranged and a profitable time may be expected.

Each church is entitled to two delegates and to one additional delegate for each full one hundred members additional. But no church can have more than five delegates.

All ministers and delegates will have free entertainment. But the San Jose people are hoping that many more than the elected delegates will attend. For all who are not delegates arrangements will be made for inexpensive places of entertainment.

Free entertainment will be provided also for the secretaries of our benevolent societies and for officers of the Woman's Board and the Woman's Home Missionary Union.

This being the 50th annual meeting the effort will be made to emphasize our place and service as a denomination in the half century of California's history.

THE WASHINGTON ASSOCIATION.

The eighteenth annual meeting of the Congregational Association of Washington and Northern Idaho was held with the First Congregational Church at Walla Walla, September 18, 19, 20.

This meeting convened under very favorable circumstances. The weather was delightful. The city of Walla Walla, with the great improvements which had recently been made looked very charming upon the arrival of the trains. Auto's in abundance were at the depots to carry the delegates over the well paved and beautifully shaded streets to the handsome and commodious church, where the Association was to transact its business. The meeting was called to order at two o'clock p. m. Rev. Wm. Orr Wark, of Bellingham, was made Moderator, Rev. H. B. Hendley of Tacoma assistant Moderator. Rev. W. M. Proctor was elected Scribe and G. L. Dick of Seattle, assistant Scribe. The business committee presented a well prepared program, which, with a few exceptions was fully carried out. The attendance on the first afternoon of the meeting was unusually large, and before the close of the last session 118 delegates were reported as having registered.

A devotional period of one hour, conducted by Rev. J. B. Orr, of West Seattle, was followed by a presentation of "The Kingdom's Challenge to Young People" by Rev. Geo. N. Edwards, Port Angeles. Then followed an address on the Christian Endeavor Society by Rev. A. D. Kinzer, and the problem of the "High School Boy and Girl" was then presented by Rev. C. F. Clarke, Seattle. At the evening session, following sermon preached by Rev. Wm. Orr Wark, First Church, Bellingham, came the communion service, which closed the first day's work.

Wednesday morning, after a devotional service of the ministers, the reports of the various standing committees were received. This was followed by a very interesting meeting of "The Washington Home Missionary Society." The officers' reports showed that very excellent results had been attained by this youthful society, and on motion it was unanimously voted that the society raise $4,000 this year and to make an effort to make it $5,000. A spirit of independence seemed to pervade this meeting.

At this stage of the proceedings, the Woman's Missionary societies met in the basement of the church, where they held their annual meeting, which was full of interest. The different reports showed a very successful year's work, which cannot be expressed in dollars and cents.

An interesting narrative of the Sunday-school Society was presented by the veteran Superintendent, Rev. Samuel Greene, D.D., and his missionaries for Northern Idaho and Mid-Columbia. These reports gave evidence that this society continues to conduct a vigorous campaign, and as usual, a number of churches were reported as having been organized during the past year from missionary Sunday-schools. Then followed a narrative of the self-supporting churches by the State Registrar, Rev. H. P. James; also a narrative of the Home Misionary churches, by the State H. M. Superintendent, Rev. W. W. Scudder, Jr. Both narratives were very encouraging; dependent churches were becoming less, and independent ones were growing more numerous. On the whole, the work seemed to be progressing very nicely.

In the evening, the session, which was held at Whitman College chapel, was largely attended by an appreciative audience, who were treated to two splendid addresses by Rev. J. D. Nielau of Wallace, Idaho, whose theme was "The Church and the Toiler." The other address was given by Rev. Dr. W. C. Kantner, Edgewater Church, Seattle; who took for his theme, "The Pilgrim."

Thursday morning, Rev. H. B. Hendley, Plymouth Church, Tacoma, spoke on "Strategic Congregationalism." In the absence of Rev. Edward Lincoln Smith, D.D., of Seattle, who had been called home; his paper "Does Discipline Find its True Place in the Congregational Church" was read by Rev. C. R. Gale of Seattle. Prof. A. W. Hendrick made a spirited appeal in behalf of that grand educational institution, Whitman College; and H. M. Supt., Rev. W. W. Scudder, addressed the association in behalf of "The Pacific," urging a more general support of that plucky and excellent Congregational paper.

The business committee had engaged a special train to take the delegates to Whitman this afternoon, and the afternoon session was held in the Whitman Church, nearly 200 persons being present to listen to three addresses given by Mr. Edwin Ellis, who spoke at length on "Dr. and Mrs. Whitman's Characteristics as Missionaries." President S. B. L. Penrose spoke on the "Points of Interest," which were afterwards visited by his hearers. Rev. H. C. Mason, of University Church, Seattle, gave a pithy address on "The Christian Man and the Nation." After partaking of the bountiful refreshments provided by the ladies of the W. and E. Churches, the Association returned to Walla Walla, and at 7:30 p. m. it met to complete its work. The address which was to have been given by Rev. Charles H. Richards, D.D., New York, had to be omitted owing to his inability to be present on account of sickness in his family. The meeting was brought to a close with a splendid address by Rev. F. J. Van Horn, D.D., Plymouth Church, Seattle.

A. B. M.

The Home.

MOTHER AND DAUGHTER.

Are you acquainted with her? To many a mother this question, when it refers to her own daughter, may seem to border upon impertinence; or, if the answering look is not one of indignation, it will, in nineteen cases out of twenty, savor of surprise. Some things in life we know, and many more things we take for granted, and that every mother knows and understands her own child better than anybody else possibly can, is one of the things taken for granted; and one peculiarity of the human mind is that the things taken for granted are, almost without exception, agreeable things. Nothing hurts a mother's self-love more than to feel herself insecure in the love of those on whose affection she has rightful claim.

Recently a mother, in speaking of her grown son, a youth just home from college, said in his presence, with an air of entire assurance, Well, I cannot understand boys deceiving their mothers. My boy never yet told me a lie, and I always knew where he was and what he was doing." Few of the ladies present saw the quick color mount to the young man's face, and fewer heard his aside to the young man—one of his chums—who was his guest at dinner and sat near him at table, but that aside was, "Poor old lady! she doesn't know everything, does she? and she's a good deal happier than she would be if she did."

"I should never think of telling mother," said one young girl to another in the confidence of a morning tete-a-tete, into which came the discussion of the triumphs and contretemps of the last night's party. "She would never understand in the least, you know, why I should have said to him what I did, or have allowed him to say to me what he did. Mothers look at all those things so differently, you know." And yet this particular mother was one of the most faithful of chaperons, and sat patiently throughout the dances, and in more than one instance confided to another mother that her "daughter told me everything, and if it was not for the conventionality that required it, she could be trusted to go everywhere by herself;" and the things she did not tell her mother, but did confide to another young woman, included an appointment to meet at the house of her friend a young gentleman against whom both her father and mother had warned her, as not the sort of acquaintance they would like to have her receive.

Nor am I, stating these two incidents—absolute facts n each case—speaking of an exceptionally bad young man or young woman, but simply showing that in their choice of pleasures and their cultivation of that which made life attractive, they had acted and were acting not only with entire independence of the views of the mother, but leaving her in absolute ignorance of their thoughts, feelings, and pursuits. The two cases mentioned belong to what we call "our best society," were in what we term "good families," of social standing, prominent Church relations, people who had given their young people the best opportunities for educa-

tion, and supplied them with the freedom of action that comes from the liberal use of wealth. In both cases there were the pleasant home, the constant going and coming of charming friends, old and young, the frequent entertainments and every outward indication of oneness of family feeling.

At just this point I hear some one ask, "Well, what is the special harm of it?" That is the way of the world. It looks onward and never backward. The youth of the world must have its own experience, is finding pleasure in the present, and it is quite natural that it should be conscious of lack of sympathy in the generation just before it.

And yet that generation just before it embodies in its parenthood all that is best that the young life has known—the tender care of infancy, the devotion and affection so dear to childhood, all the hard labor and sacrifice that make possible the pleasures of youth, all the struggles of the manhood and womanhood of the parents centering largely in the future welfare of the child. All the highest self-sacrifice and the best devotion that the life will ever know lie just there in this past, to which the young decline to look, and which to quite too great an extent they ignore.

One harm of it lies in the injustice and hurt to the fatherly and motherly affection, which usually expends itself without stint; but the chief harm lies in the deterioration of character that invariably comes when a life takes upon it any phase of deceit. It is a very old-fashioned thing to say—and it has been said a great many times over—that the child's life, whether of a little child or one of older years, begins to decline in essential nobleness of character when there comes into it deceit in action, in thought, in speech, or any plan or scheme that must be hidden from the highest home love of which the world can know. In that subtle separation of heart and thought that comes between parents and children, especially when it comes between mother and daughter, lie the beginnings of the ultimate destruction of all that high and noble sentiment whose presence makes the home, and without which no true home exists. A disintegrating process begins with the first separation; and yet the mothers into whose faces we look today, if their eyes gave back the true answer of their souls, would reveal by their looks, though the trembling lips might refuse to utter the word, the fact that in innumerable homes this process has been going on.

The contrast between this state of things and the life where the confidence still remains, is one of the things not only recognized, but felt, as one of the strong factors in the beauty of the manly and womanly nature. The question of this loss of our children out of our innermost hearts really underlies many another problem that we are trying to solve from the outside, when the true secret of its solution lies in this inward situation, of which we do not like to speak. If mothers' hearts were not often too sad to speak, or if we did not guard our family life by that pride that keeps our home hurts from other women—if the veil were once lifted from the experiences of mothers in this particular, we should find ourselves at once transformed into a conference, in which we should be most eager to discuss the question, "How shall we find and win back again the little ones that we have lost, the children out of whose hearts has departed the loving, clinging sense of childhood, the clear-eyed frankness that speaks out the hope and longing and thought and aspirations and desires, in full confidence that all these things will be welcomed and shared by the heart of the mother?"

Women, recognizing what they have lost, would gladly study the problem of how to win back this most precious treasure of confidence and love. They would be ready to ask to what extent they themselves are responsible for the lack of it, and to see what influences they can bring to bear toward a gathering up of their own scattered treasures. Compared to this treasure of absolute, trustful affection, nothing else that the world has given or can give counts for a moment with the true mother. Her daughter's life is her own domain, and how to find her way back into it, if once she finds herself excluded from it, is a problem worthy most strenuous and thoughtful study. Her experience in finding her way back into the land of these younger lives, having found herself outside, can not fail to be helpful to other mothers, and that experience is invited by the author of these words.

Answer for us the following questions:

Are you acquainted with your own daughter?

Is it true that you know her, and she is glad to hav you know her?

To what extent are you allowed to share the inner life of her thought and feeling and purpose?

If you have lost her, how are you going to win her back?

If you have her still, how are you going to keep her?

For the sake of other mothers mourning for their children while yet no grave-sod covers their dead faces, let us all profit by that which you have learned; and the result of this "conference of mothers" may be the finding of more than one child now as truly lost as if the young face were under the daisies and the dear name were cut in stone.—Mary Lowe Dickinson, General Secretary of the Society of King's Daughters, New York City.

The Quiet Hour.

LET US LOVE.

Beloved, let us love: love is of God;
In God alone hath love its true abode.

Beloved, let us love; for they who love—
They only , are His sons, born from above.

Beloved, let us love; for love is rest,
And he who loveth not abides unblest.

Beloved, let us love; for love is light,
And he who loveth not dwelleth in night.

Beloved, let us love: for only thus
Shall we behold the God who loveth us.

THE MASTER SPIRIT.

History tells of a young point-grinder in the studio of Italy's greatest master, who developed striking evidences of artistic skill. When an enemy of the great teacher came to the boy and urged him to found a school of his own, saying that wealth and honors and invitation to king's palaces might be his, the youth answered, in effect, "I am not ambitious to found a school or dwell in a palace, but I am ambi-

tious to catch Raphael's spirit and reproduce in myself his ideals."

Now that simple thought condenses in a word the essence of the Christian life. It is an ambition to rise to the level of Christ's thoughts, to feel his throb of sympathy toward the poor and weak, to abhor evil as he abhorred it, to hunger for righteousness as he hungered for it, and to walk with our Father as Christ walked with his. He is a Christian who is loyal to Christ in thoughts, sympathies, friendships, purposes, and ideals.

DIFFICULTIES.

Dr. Theodore L. Cuyler says we should thank God for the hardships and trials that beset us throughout life:

"God knows that burdens will make his children strong. So he says to them: 'Every one shall bear his own burden. There is thy load, carry it; there is thy place, fill it; there is thy work, do it; and as thy day, so shall thy strength be.' The route to heaven is not over a macadamized road with easy grades. It has many a 'Hill Difficulty,' where the climber goeth from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or vainly ask for 'elevators' to hoist us; for one, I have lived long enough in this world to thank God for difficulties. The grapple with them sinews our graces and gives us spiritual force. In God's school some hard lessons are to be learned; and there are no 'elective studies.' It is very pleasant to work out problems in addition and in multiplication; but when our Master puts us into a painful problem of subtraction—when the income is cut off, or the crib is emptied, or the staff is broken—then we cry out: 'O God let this cup pass from me!' It requires great grace to be able to say :'Nevertheless, Father, not as we will, but as thou wilt!' For the hardest lesson of all in this world is to let God have his way."

THE NEED OF THE HOUR.

Character,—Christlike, Christ-revealing character,—in the pulpit and in the pew, is the argument by which the Church must hold its own people, and win the world. The Voice of the Church is not enough. Her life, hidden with Christ in God, is her argument to men. There are those who are, and can be, reached by her exhortations and appeals, but the great world can only be aroused from its indifference, its unbelief and its sins, by her life. It demands from the Church not only moral authority but moral example as well. It requires an applied Christianity that will harmonize religious ideals with human practice in both earthly and heavenly affairs, throughout the entire sweep of moral activity. It calls for a Christ-life of purity, fidelity, brotherliness, and sacrifice, on the part of every Christian professor.

This is the price of its submission to the Gospel, and for this illustration of the Gospel it waits. And God also waits to behold, as the product of the modern Church, not colossal organization and aggregated power alone, but magnificent manhood, whose personal impact leaves everywhere the image of Christ. Full-orbed Christian manliness, radiant Christian womanliness, fruiting on the one hand in unselfish philanthrophy, and on the other in unworldly godliness, is the great need and responsibility of the Church before the Gospel and the race as we push on in the opening years of the twentieth century of the Christian era.—Rev. E. L. Davis.

THE PRECIOUS BOOK.

The Bible is the most precious of all books. It is rich in its spiritual treasures, sure in its guidance, helpful in its counsels, valued in its truths, inspiring in its teachings and comforting in its messages. Multitudes agree with Dr. Theodore Cuyler in this statement: "My Bible is all the dearer to me, not only because it has pillowed the heads of my father and mother while they were dying, but because it has been the sure guide of a hundred generations of Christians before them. When the boastful innovators offer me a new system of belief, I say to them: 'The old is better.' Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley and Spurgeon are not to be shaken by the assaults of men who often contradict each other in their efforts to contradict God's truth." Yes, blessed old book, thou art the rock of safety to which we may anchor our hearts and our hopes.

SEEK THE BRIGHT SIDE.

Cheerfulness is a great virtue. It has an endearing quality. The man who greets you with a glad word or bright smile finds a cordial welcome. For each heart has its own bitterness, each soul knows its own trials and vexations; so we turn to the one who helps to lighten our sadness with a cheerful spirit, with real pleasure. Cheerfulness is largely a matter of cultivation. Few are so fortunate as not to have met with misfortune at some time or other. The true philosophy of life is to bear grief cheerfully. The selfish sit down and brood over their sorrows. The world's greatest humorists have invariably been men who were conversant with the deepest human woes. Cheerfulness is a matter which every one should lay to heart. It is a blessed contagion. It multiplies itself by itself. It is one of the prime factors of success in life. No matter what may happen, get and keep sunshine in the soul, for its reflections are bound to extend and widen, a perpetual source of sunshine to others. The person with sunshine in the soul will have every one for a friend, for "this sad old earth must borrow its mirth; it has sorrow enough of its own."—Ex.

Young People.

FOR BOYS AND GIRLS IN SCHOOL.

You boys and girls receive in school the education and training that will give you success and a good life if you do your share.

Knowledge is the thing that makes us human beings different from animals. Knowledge makes our brains useful and our hands useful.

If a man or a woman every day, hour by hour, gave you money, or good things to eat, you school boys and girls would appreciate and encourage that giver.

The school teachers, although you often fail to be thankful, give you what is worth more than money. They give you knowledge that will help you to make money as long as you live. They give you the train-

ing, the habit of regular work, without which a man or woman cannot amount to much.

All over this earth you will find grown-up people sorry that they neglected their chance in school. Many of them would give everything they have if they could only go back and employ usefully the school hours that they wasted.

Don't be like them when you grow up.

Remember that a boy or girl shows character in school. An intelligent boy or girl knows enough to work when the chance is offered.

You have been working with your muscles through the summer, developing your bodies.

You all know that when you grow up it is your brain that counts and not your muscles if you amount to anything.

Now begins the time of year when you train your brain, when you try to get into your head the power that will make you useful and successful later on.

Remember that your teachers are men and women that work very hard, and remember, although you may not realize it, that teaching is the most irritating and the most difficult work in the world.

Have nothing to do with school children that are rude to teachers or careless in study. It is not a boy's or girl's fault if the brain is not wonderful. But it is the scholar's fault if opportunity is neglected.

The schoolboy who devotes his powers to mischief is not manly. He thinks that he is smart; in reality he is a baby, a little animal.

You would not be surprised to see a kitten or a puppy act badly in school. Such little animals have no brains; they do not know any better.

An American boy or girl should be ashamed to act like a little animal.

Boys, a few years from now a certain number among you are going to be the great men of this country.

A President of the United States may be sitting on the bench beside you. A great inventor, or writer, or lawyer may be working hard near you.

The boys that are going to succeed, that are going to be talked about in the world, that the world is going to be proud of, have no better chance today than you.

Try to be one of them. Be able to say at least, "I have done my best. I have tried to get all that I could out of my brain. I have shown my appreciation of the American public school and the good work done in this world by people that have lived here before me."

Do your best in school—and remember that respect for teachers comes first.—N. Y. Journal.

WORTH KNOWING ABOUT.

Michael de Munkacsy.

One of the greatest paintings of modern times is that wonderful one of "Christ before Pilate," which was lately on exhibition in Philadelphia, for the benefit of the Red Cross Society. Crowds came to see it, and none were disappointed, for it is truly a masterpiece. Many readers have probably seen the photographs from it, and heard the name of the artist, who painted it; but perhaps they do not all know his story, which is a very strange one, and which will make the great picture he painted more interesting to them than ever.

Far away in the plains of Hungary, in the quaint fortified town of Munkacs, a child was born, fifty-five years ago, to a poor couple, whose name is not even known, since little Michael took the name of his birthplace instead, and called himself Michael de Munkacsy. Poor little boy! he was left to decide matters for himself almost in his babyhood, for father and mother both died before he was six years old, and an uncle, who took charge of him apprenticed him to a carpenter instead of sending him to school. Little Michael's daily task was heating glue—a very sticky and ill-smelling process—and sometimes, for variety, the grinding of colors, for the carpenter did a little house-painting besides. This was not so unpleasant a work as the other, and Michael learned something about paints. But he was not happy, for the older apprentices were rough and unkind, and as they all ate out of one great bowl at meal times, the tiny drudge did not always get his fair share, and often went half-starved. Finally he ran away, and made his way back, with blistered feet and empty stomach, to his uncle, who kept him for six weeks, and had a talk with the carpenter, which ended in Michael's return to better treatment and pleasanter work thereafter. At fifteen he left his apprenticeship, a qualified workman, and started out to make his living without a penny in his pocket, but with a courageous heart, and determined even then to be "something great" though he did not know exactly what.

For two years he followed his trade in the town of Arad. Then a bad attack of fever sent him once more to his uncle's who, while Michael was recovering, suggested that he should take drawing lessons to utilize the time. "Drawing is always useful to a joiner," said this worthy man; and he took his nephew to the studio of an artist named Szamossy who taught drawing to eke out his income. Szamossy at once took a great fancy to the pale, ambitious lad, and invited him to come and work every day with him. "You may be something greater than a joiner." he said, and Michael's whole soul responded to this encouragement of his dreams. Early and late he toiled, painting all day in the studio, and drawing by himself in the evening. The uncle, too, became interested in his nephew's evident talent, and consented that he should follow the fortunes of Szamossy, who was willing to take him as an assistant. Munkacsy became scrubman and janitor of the studio; "and I did it well, too," he said, proudly, afterward; and Szamossy, on his side, taught his protege history, science and literature—the only education that Michael ever had, but one that he improved to the uttermost.

Now the young painter began to give lessons to the village boys and girls, taking food for his pay, and to paint portraits of the village worthies, receiving everything imaginable—but money—for them. He painted the families of the two tailors of the place, so the story goes, and received a new coat and vest from one, and a pair of new trousers from the other. In this way he supported himself until he was twenty, and then, having learned all that his kind master could teach him, Munkacsy's ambition pushed him on to the wider fields. He left the little town, and went from city to city, painting and studying and teaching, living from hand to mouth, but always toiling and always mproving, until in 1870, he reached Paris, the art centre of the world. He had little money, and knew no French, but he set to work at once to paint a picture for the coming Salon. It was "The Last Day of a Condemned Prisoner," and, while yet unfinished, it attracted the attention of a rich Ameri-

can, who purchased it before it went to the Salon. This marked the turning-point in the artist's career. The painting was finished, accepted by the hanging committee, exhibited, and hailed by the critics and the public as the great picture of the year. Munkacsy's fortune was made. Prizes and decorations were showered upon the Hungarian carpenter, and his years of struggling and privation were now over forever.

Among his pictures, painted since then, are "Christ on Calvary," "Milton Dictating Paradise Lost," and "The Last Hours of Mozart;" but his most celebrated painting is the "Christ before Pilate" which he finished in 1882, and for which he received $100,000. It was after this that he was created a baron of Hungary by the Emperor of Austria; and it seemed as if every dream the obscure lad of Munkacs had ever dreamed was realized, for success and wealth and rank—all that the world could give—were his in full measure. But the saddest event of his strange life was even then coming upon him. An incurable mental malady began to develop, and soon the great painter was forced to retire from his studio and his work, and enter a "cure," from which he never emerged. It was a painful ending to a singularly persevering and pathetic life; yet the great lessons of that life remain the same—that a determined aim, steadily and worthily pursued, can lift its possessor from the lowest toil to the highest levels of accomplishment and honor, and that no personal misfortune can destroy the splendid and enduring work that such a genius as Michael de Munkacsy leaves as a legacy to the world.—Barbara Griffith.

THE IMPROVEMENT OF OUR PENAL SYSTEM

By the Hon. Samuel Barrows, President of the International Prison Commission.

Since the organization of the National Prison Association in 1870, followed as it was by the formation under the lead of the United States government of the International Prison Congress, many improvement in penal laws and penal administration have taken place in this country and in Europe. Indeed, the improvements which may be traced to this organic movement are not confiened to the United States and Europe. Japan has become one of the most progressive nations in prison reform. But it is not the purpose of this article to tell what has been done, but rather to point to things which ought to be done. Some of these things grow out of the necessity of a wider acceptance of modern penological principles; others grow out of a failure to bring the practiec of our courts and our prisons, both as to structure and administration up to the mark of well-accepted standards. Then, again, the question of what ought to be done must be differently answered in different states and communities. There is a great difference in our forty-five states, not only in respect to laws, but in respect to their application. But there are few states now where the influence of the new penology is not felt in fresh impulses for the improvement of the penal system. In this brief article I can only speak in a general way of the more important things of which there is the widest need.

In the first place a vastly greater number of offenders can be corrected and reformed without imprisonment. Suspension of sentence and probation are no longer matters of experiment. The principle has been effectively applied in Massachusetts, the banner state of probation, and in the form of suspended sentence in France, Belgium and England. For some months past the New York state commission of fifteen, authorized by the legislature and appointed by the governor, has been studying the subject with a view to the further development and improvement of the system in that state, which adopted it some four years ago. Probation is coming to be recognized as an essential feature of a judicial system. Probation is a moral and financial saving to the state. It finds its wide set field of application to first offenders. A new legal instrumentality for its application is the children's courts. This is one of the most beneficent features ever introduced in criminal procedure. Starting in Illinois, it is making rapid progress throughout the country, and is already established in more than half of the states. It removes children under sixteen from the sphere of merely punitive and repressive processes, and places them under those which are educational and corrective.

While experience has proved that a large number of cases can be treated effectively without imprisonment, it is also shown that it is necessary for the protection of society that a large number of offenders be deprived of their liberty and removed temporarily from society. The primary object of such removal is for the good of society, but when this is kept in mind the good of the prisoner likewise cannot be ignored. Except in capital cases and in a few other crimes our laws do not provide for the detention of prisoners beyond periods varying from a few months to five years. Once a year the great army of misdemeanants is turned loose, and once in five years, with the exception of a few long-sentence men, the great army of felons is likewise released. While the offender has to answer for what he has done for society by going to prison, society has to answer when a man comes out for what it has failed to do for the offender while he was in prison. Society has obtained little relief by sending a man away for six months, a year, or five years, but there is a new peril for society when an offender comes out worse than he went in. It may be said without exaggeration that our treatment of the great body of misdemeanants in our jails throughout the country is such as to make them worse rather than better. Society makes many criminals by furnishing a bad environment before commitment to prison, and then it makes as many more criminals by so arranging things that the conditions and environments in which the offender was placed shall tend to harden and deprave him. Promiscous association and prolonged idleness in jails and the want of positive industrial and moral education easily produce this result.

To reduce crime we must stop making criminals. The reformatory principle most be everywhere applied. All our penal institutions should be classified to this end. Jails should be simply houses of detention for those awaiting trial, and prisoners should be kept separate during this neriod, which should be as brief as possible. Reformatories should be provided for adult as well as juvenile offenders. The grading and marking system should be introduced in all state prisons. The whole system should be so organized and maintained as to correct the corrigible, and to enable society to distinguish between the corrigible and incorrigible. For the former the period of confinement and discipline should be followed by a peroid of conditional release. Prisoners should not be released in

any other way. We should get rid of the absurdity of the definite sentence under which the judge in sentencing a man to prison decides just on what day he shall be released. Conditional liberation is now widely applied in America and Europe; it ought to be extended to all prisoners. No one should be absolutely released until he has proven by a period of residence in society his desire and capability to live an honest and law abiding life. In order that he may be prepared for this conditional liberation he should be placed under influences which can affect and mold his character. Every sentence should be indeterminate. The prisoners release should depend upon what he has done to earn it.

In addition to the things alreay mentioned, I can only briefly mention without argument or illustration some further things which ought to be done in most of our states:

Take prison administration entirely out of partisan politics.

All persons convicted of violating the state laws should be dealt with by the state and committed to its custody.

The state should assume control of all penal institutions. Better classification, greater economy would result.

Prison industries should be centralized under state control. Prisoners may well be employed on articles needed for state use, but this should not prevent the sale of prison-made goods in the open market.

At present we punish the family more than we punish the prisoner. When the breadwinner is taken away from the family his earnings over and above the cost of his maintenance by the state should be available for the support of his family.

The system of paying sheriffs' fees in criminal cases, and so much per diem for the board of prisoners should be replaced by a salary system.

Jails and prisons should be made to conform to the highest requirements of modern sanitation. Abundant light and air are necessities.

THE NIGHT WATCH.

By Bishop. O. P. Fitzgerald.

It was midnight on the Carribean Sea. The good ship rolled heavily in the deep troughs of the ocean. The full moon shed her radiance upon the restless billows. Overhead fleecy white clouds floated slowly like watching angels. The few stars blazed like diamond isles in the infinite ocean of blue. The Southern Cross glittered in the tropical sky. My fellow-passengers had gone to rest, or were tossing feverishly upon their couches or lying wakeful with sorrow or remorse. I sat and gazed upon the peaceful heavens above and the illuminated ocean below. A coolness and calm succeeded the sultry heat of the dav. As I sat thus alone, watching the hours away, thinking of the Church and its future, of the world and its destiny, then and there this passage from Isaiah xxi. 11, 12, came into my mind. Read. This was in the year of our Lord 1866. The remembrance of that night watch and of the prophet's words come to me again this midsummer morning, forty years afterwards The watchman here is the prophet of Israel. The inquiry comes from Seir, a heathen land. The answer indicates that the question was put in the spirit of indifference or captiousness. God's answers to us are always in accordance with the spirit of our inquiries and approaches to him. If we approach him receptively, he will answer us graciously. If we approach him in the spirit of obedience, he will give us light to guide us in the way of duty. The divine oracles are forever dumb to the profane or careless questioner. They that seek God with the whole heart find him. Every minister of the gospel is a watchman. He watches as those that must give account. He watches as the guardian and protector of the interests of the Church. He is commissioned to declare the burden of the Lord, to declare the whole counsel of God. This inquiry we hear on every side: "Watchman, what of the night?" Night means sorrow and adversity. Morning means prosperity and joy.

It was night in all this land of the South at that time; a deep, dark night of sorrow had rested upon it for years. It was a land of grief and graves, of pinching poverty and bitter mourning. But the morning came. Faith survived the shock of military disaster. Our people humbled themselves under the hand of God. The night passed. The morning came.

Behold, the morning cometh! To the whole Church this promise is given. The faith of the Church rests upon the promise that the Lord would be with it always, even unto the end of the world; that this gospel shall be preached to all nations; that the wilderness and solitary place shall be made glad by it, and the desert shall blossom as the rose; that the knowledge of God shall cover the earth as the waters cover the sea. The command of the Lord to "go into all the world" is the Church's warrant and passport. There can be no failure. But it is yet night. The beast and the false prophet yet reign. Their time, however, is short. The morning cometh. Christianity was never before so well organized or so powerful as it is now. In this age of steam and electricity the world is rushing on to the consummation of its promised destiny in the bringing in of the new heavens and the new earth, wherein dwelleth righteousness. The morning cometh. The night is far spent: the day is at hand.

Once, while on my way to Clear Lake, in California, at the highest point of the mountain overlooking the lake and the valley, I paused and gazed upon that scene of wonderful beauty. It was a day of storm; the wind swept fiercely over the mountains that stretched away and away and howled among the gorges, while the rain fell in intermittent showers. As I stood and gazed the sky grew darker above and around; behind me, westward, the thick clouds, with mist and rain, settled upon the mountain tops, and the whole scene was wild and dark and gloomy. Looking eastward, lo! a miracle is wrought before my astonished eyes. The clouds part, the sunlight suddenly falls upon the summit of "Uncle Sam," the monarch mountain, towering in supreme grandeur at the lower part of the lake, and a rainbow with its blending colors engirdles its sides and crowns its summit. It became a mount of transfiguration thus enveloped, irradiated, glorified! In that scene was symbolized the Church of Christ as it is now, and as it will be in the future—the Church now engaged in her last conflict with the powers of darkness, enveloped in clouds and in the midst of storms; the Church of the future, illumined by the glory of the millennial day, and spanned by the rainbow that shows that the storms are all over.

Guest (to waiter): "I can't eat this soup." Waiter takes it away and brings another kind of soup. Guest: "I can't eat this soup!" Waiter, angrily but silently, for the third time brings another kind. Guest (again): "I can't eat this soup!" Waiter, furious, calls the hotel proprietor. Proprietor (to Guest): "Why can't you eat this soup?" Guest (quietly): "Because I have no spoon."

"Who is the smartest boy in your class, Bobby?" asked his uncle. "I'd like to tell you," answered Bobby, modestly, "only papa says I must not boast."—Harper's Bazar.

Taking it Literally.—Mamma: "Have you decided what to do in that matter?" Papa: "I'm waiting to see which way the cat will jump." Johnny (eagerly): "I'll make her jump."—Puck.

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut Valley town. A few days after he received a copy of the weekly paper of that place with the following item marked. "Rev. —— ——, of the senior class at Yale Seminary, supplied the pulpit at the Congregational Church last Sunday, and the church will now be closed three weeks for repairs."—Cleveland Leader.

When Bliss was a Boy.—It is said that when Cornelius Bliss, formerly Secretary of the Interior, was a small school-boy, his teacher asked him if "Jerusalem" was a common or proper noun. "Neither," replied the little pupil without hesitation. "It is an interjection!"

The schoolmaster asked the pupils: "Suppose in a family there are five children, and mother has only four potatoes between them. Now she wants to give every child an equal share. What is she going to do? Silence reigned in the room. Everybody calculated very hard, till a little boy stood up and gave the unexpected answer: "Mash the potatoes, sir."—Christian Register.

"They've started a queer restaurant down-town, no tables, no chairs, no food, no waiters."

"What are they running in on—anr or water?"

"Neither; Christian Science. You think you eat; so much a think."—Brooklyn Life.

Harry Gosney by mistake fed his horse a quantity of poultry food, thinking the same to be condition powder for the animal. The mistake was not noticed until the horse had scratched up half the garden and showed more signs of wanting to set.—Pawhusks (Okla.) Capital.

"I wish I could make both ends meet!" sighed Patty. "I've got a new hat and a new pair of shoes, and then I wouldn't need anything else."—Harper's Bazar.

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